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The
Faithful Promiser

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THE

FAITHFUL PROMISER

“Whereby are given unto us exceeding great and
precious promises.”—2 PETER i. 4.

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THE
FAITHFUL PROMISER.

It has often been felt a delightful exercise by the child of God, to take, night by night, an individual promise and plead it at the mercy-seat. Often are our prayers *pointless*, from not following, in this respect, the example of the sweet Psalmist of Israel, the Royal Promiser-pleader, who delighted to direct his finger to some particular "word" of the Faithful Promiser, saying, "Remember Thy word unto Thy servant, on which thou hast caused me to hope!"

The following are a few gleanings from the Promise Treasury,—a few crumbs from "the Master's Table," which may serve to help the thoughts in the hour of closet meditation, or the season of sorrow.

St. M—,
December 1849.



{ 1ST DAY
OF MONTH.

“He is Faithful that Promised.”

“Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.”—ISAIAH i. 18.

Pardoning Grace. MY SOUL! thy God summons thee to His audience chamber! Infinite purity seeks to reason with infinite vileness! Deity stoops to speak to dust! Dread not the meeting. It is the most gracious as well as wondrous of all conferences. Jehovah Himself breaks silence! He utters the best tidings a lost soul, or a lost world, can hear: “God was in Christ



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[2ND DAY.]

**“He is Faithful that
Promised.”**

“As thy days, so shall thy strength be.”

DEUT. xxxiii. 25.

**Needful
Grace.**

GOD does not give grace till the hour of trial comes. But when it *does* come the amount of grace, and the nature of the special grace required is vouchsafed. My soul! do not dwell with painful apprehension on the future. Do not anticipate coming sorrows; perplexing thyself with the grace needed for future emergencies; to-morrow will bring its promised grace along with to-morrow's *trials*. God, wishing to keep

His people humble, and dependent on himself, gives not a stock of grace; He metes it out for every day's exigencies, that they may be constantly "travelling between their own emptiness and Christ's fulness,"—their own weakness and Christ's strength. But *when* the exigency comes, thou mayest safely trust an Almighty arm to bear thee through! Is there now some "thorn in the flesh" sent to lacerate thee? Thou mayest have been entreating the Lord for its removal. Thy prayer has, doubtless, been heard *and* answered; but not in

the way, perhaps, expected or desired by thee. The "thorn" may still be left to goad, the trial may still be left to buffet; but "more grace" has been given to endure them. Oh! how often have His people thus been led to glory in their infirmities and triumph in their afflictions, seeing the power of Christ rests more abundantly upon them! The strength which the hour of trial brings, often makes the Christian a wonder to himself!

**"REMEMBER *THIS* WORD UNTO THY
SERVANT, UPON WHICH THOU
HAST CAUSED ME TO HOPE!"**

[3RD DAY.]

“He is Faithful that Promised.”

“God is able to make all grace abound toward you ; that ye, always having all-sufficiency in all things, may abound to every good work.”—2 COR. ix. 8.

All-Sufficient Grace.

**“ALL - SUFFI -
CIENCY in all
things !”** Be-

liever ! surely thou art “thoroughly furnished !” Grace is no scanty thing, doled out in pittances. It is a glorious treasury, which the key of prayer can always unlock, but never empty. A fountain “full, flowing, *ever* flowing, *overflowing*.” Mark these three ALL’s in this precious promise. It is a threefold link in a golden chain, let down

from a throne of grace by a God of grace. “*All grace!*” —“*all-sufficiency!*” in “*all things!*” and to “abound!” Oh! precious thought! My wants cannot impoverish that inexhaustible treasury of grace! Myriads are hourly hanging on it, and drawing from it, and yet there is no diminution: “Out of that fullness all we too may receive, and grace for grace!” My soul, dost not thou love to dwell on that all-abounding grace? Thine own insufficiency in everything, met with an “all-sufficiency in all things.” Grace in all circumstances and situations, in all

vicissitudes and changes, in all the varied phases of the Christian's being. Grace in sunshine and in storm—in health and in sickness—in life and in death. Grace for the old believer and the young believer,—the tried believer, and the weak believer, and the tempted believer. Grace *for* duty, and grace *in* duty,—grace to carry the joyous cup with a steady hand,—grace to drink the bitter cup with an un murmuring spirit,—grace to have prosperity sanctified,—grace to say, through tears, “Thy will be done!”

“REMEMBER *THIS* WORD UNTO THY
SERVANT, UPON WHICH THOU
HAST CAUSED ME TO HOPE!”

[4TH DAY.]

**“He is Faithful that
Promised.”**

“I will not leave you comfortless; I will come to
you.”—JOHN xiv. 10.

Comforting **BLESSED JESUS!**
Grace. **How** thy pre-
sence sanctifies
trial, takes loneliness from
the chamber of sickness, and
the sting from the chamber
of death! **Bright and Morn-
ing Star!** precious at all
times, **Thou** art never *so*
precious as in “the dark and
cloudy day!” The bitter-
ness of sorrow is well worth
enduring to have thy pro-
mised consolations. **How**
well qualified, **Thou Man of**

Sorrows, to be my Comforter! How well fitted to dry my tears, Thou who didst shed so many thyself! What are *my* tears—my sorrows—my crosses—my losses, compared with thine, who didst shed first thy tears, and then thy blood for *me*! Mine are all deserved, and infinitely more than deserved. How different, Oh! Spotless Lamb of God, those pangs which rent thy guiltless bosom! How sweet those comforts Thou hast promised to the comfortless, when I think of them as flowing from an Almighty *Fellow-Sufferer*,—

“A brother born for adversity,” — the “Friend that sticketh closer than a brother!” — one who can say, with all the refined sympathies of a holy exalted human nature, “I know your sorrows!” My soul! calm thy griefs! There is not a sorrow thou canst experience, but Jesus, in the treasury of grace, has an exact corresponding solace: “In the multitude of the *sorrows* I have in my heart, thy *comforts* delight my soul!”

“REMEMBER *THIS* WORD UNTO THY
SERVANT, UPON WHICH THOU
HAST CAUSED ME TO HOPE!”

[5TH DAY.]

**"He is Faithful that
Promised."**

"Satan hath desired to have you, that he might sift you as wheat; but I have prayed for thee, that thy faith fail not."—LUKE xxii. 31, 32.

Restraining **WHAT** a scene
Grace. does this unfold ! Satan
tempting—Jesus praying !
Satan sifting—Jesus pleading !
"The strong man assailing"—"the stronger than the strong" beating him back !
Believer ! here is the past history and present secret of thy safety in the midst of temptation. An interceding Saviour was at thy side, saying to every threat-

ening wave, "Thus far shalt thou go, and no farther!" God often permits His people to be on the very verge of the precipice, to remind them of their own weakness; *but never further than the verge!* The restraining hand and grace of Omnipotence is ready to rescue them. "Although he fall, yet shall he not be cast down utterly; (and why?) for the Lord upholdeth him with His right hand!" The wolf may be prowling for his prey; but what can he do when the Shepherd is always there, tending with the watchful *eye that* "neither slumbers

nor sleeps?" Who cannot subscribe to the testimony, "When my foot slipped, thy mercy, O Lord! held me up?" Who can look back on his past pilgrimage, and fail to see it crowded with Ebenezers, with this inscription: "Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling?" My soul, where wouldst thou have been this day, hadst thou not been "*kept* by the power of God?"

"REMEMBER *THIS* WORD UNTO THY
SERVANT, UPON WHICH THOU
HAST CAUSED ME TO HOPE!"

[6TH DAY.]

**“He is Faithful that
Promised.”**

“I will heal their backslidings.”—HOSEA xiv. 4.

Restoring **W**ANDERING
Grace. again! And has
He not left me
to perish? Stumbling and
straying on the dark moun-
tains, away from the Shep-
herd’s eye and the Shep-
herd’s fold, shall He not
leave the erring wanderer
to the fruit of his own ways,
and his truant heart to go
hopelessly onward in its
career of guilty estrange-
ment? “My thoughts,”
says God, “are not as your

thoughts, neither are your ways my ways." Man would say, "Go, perish! ungrateful apostate!" God says, "Return, ye backsliding children!" The Shepherd *will not, cannot* suffer the sheep to perish. He has purchased with His own blood. How wondrous His forbearance towards it!—tracking its guilty steps, and ceasing not the pursuit till He lays the wanderer on His shoulders and returns with it to His fold rejoicing! My soul! why increase by farther departures thine own distance from the fold? Why lengthen the dreary

road thy gracious Shepherd has to traverse in bringing thee back? Delay not thy return! Provoke no longer His patience; venture no farther on forbidden ground. He waits with outstretched arms to welcome thee once more to His bosom. Be humble for the past, trust Him for the future. Think of thy former backslidings, and tremble; think of His forbearance, and be filled with holy gratitude; think of His promised grace, "and take courage."

"REMEMBER *THIS* WORD UNTO THY
SERVANT, UPON WHICH THOU
HAST CAUSED ME TO HOPE!"

[7TH DAY.]

**“He is Faithful that
Promised.”**

“He which hath begun a good work in you, will perform it until the day of Jesus Christ.”—PHIL. i. 6.

Sanctifying READER! is the
Grace. good work begun in thee?
Art thou holy? Is sin being crucified? Are thy heart's idols, one by one, abolished? Is the world less to thee, and eternity more to thee? Is more of thy Saviour's image impressed on thy character, and thy Saviour's love more enthroned in thy heart? Is “Salvation” to thee more “the one thing needful?”
Oh! take heed! there can

be no middle ground, no standing still; or if it be so, thy position must be a false one. The Saviour's blood is not more necessary to give thee a title to heaven, than His Spirit to give thee a meetness for it. "If any man have not the Spirit of Christ he is *none of His!*" "Onwards!" should be thy motto. There is no standing still in the life of faith. "The man," says Augustine, "who says, '*Enough,*' that man's soul is lost!" Let this be the superscription in all thy ways and doings, "Holiness to the Lord." Let the monitory *word* exercise over thee its

habitual power, "Without holiness no man shall see the Lord." Moreover, remember, that to be holy, is to be happy. The two are convertible terms. Holiness! It is the secret and spring of the joy of angels; and the more of holiness attained on earth—the nearer and closer my walk is with God—the more of a sweet earnest shall I have of the bliss that awaits me in a holy heaven. Oh! my soul, let it be thy sacred ambition to "Be holy!"

"REMEMBER *THIS* WORD UNTO THY
SERVANT, UPON WHICH THOU
HAST CAUSED ME TO HOPE"

[8TH DAY.]

**“He is Faithful that
Promised.”**

“They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.”—ISAIAH xl. 31.

Reviving “WILT thou not
Grace. revive us, Oh
Lord?” My soul!
art thou conscious of thy declining state? Is thy walk less with God, thy frame less heavenly? Hast thou less conscious nearness to the mercy-seat,—diminished communion with thy Saviour? Is prayer less a privilege than it has been?—the pulsations of spiritual life *more languid, and fitful, and*

spasmodic ?—the bread of life less relished ?—the seen, and the temporal, and the tangible, displacing the unseen and the eternal ? Art thou sinking down into this state of drowsy self-contentment, this conformity-life with the world, forfeiting all the happiness of true religion, and risking and endangering the better life to come ? Arise ! call upon thy God ! “Wilt thou not revive us, O Lord ?” He might have returned nothing but the withering repulse, “How often would I have gathered thee ; but thou wouldst not !”—“Ephraim is joined to idols : let

him alone!" But in wrath
 He remembers mercy.
 "They *shall* revive as the
 corn." "The mouth of the
 Lord hath spoken it." How
 and where is reviving grace
 to be found? He gives
 thee, in this precious promise,
 the key. It is on thy
 bended *knees*—by a return to
 thy deserted and unfrequented
 chamber! "*They that wait upon the Lord!*"
 "Wait on the Lord; be of
 good courage, and He shall
 strengthen thine heart; wait,
 I say, on the Lord!"

"REMEMBER *THIS* WORD UNTO THY
 SERVANT, UPON WHICH THOU
 HAST CAUSED ME TO HOPE!"

[9TH DAY.]

**“He is Faithful that
Promised.”**

“The righteous shall hold on his way.”—JOB xvii. 9.

Persevering **READER !** how
Grace. comforting to
thee amid the
ebbings and flowings of thy
changing history, to know
that the change is all with
thee, and not with thy God !
Thy spiritual bark may be
tossed on the waves of
temptation, in many a dark
midnight. Thou mayest
think thy pilot hath left
thee, and be ready continu-
ally to say, “Where is my
God ?” But fear not ! The
bark which bears thy spirit-

ual destinies is in better
 hands than thine ; a golden
 chain of covenant love links
 it to the eternal throne !
 That chain can never snap
 asunder. He who holds it
 in His hand gives thee *this*
 as the pledge of thy safety,
 —“Because I live, ye shall
 live also.” “Why art thou
 then cast down, O my soul ?
 and why art thou disquieted
 within me ? *hope thou in*
God !” Thou wilt assuredly
 ride out these stormy surges,
 and reach the desired haven.
 But be faithful with thyself :
 see that there be nothing to
 hinder or impede thy growth
in grace. Think how little

may retard thy progress. One sin indulged—one temptation tampered with—one bosom traitor, may cost thee many a bitter hour and bitter tear, by separating between thee and thy God. Make it thy daily prayer, “Search me, O God, and know my heart; try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting.”

“REMEMBER *THIS* WORD UNTO THY
SERVANT, UPON WHICH THOU
HAST CAUSED ME TO HOPE!”

[10TH DAY.]

**“He is Faithful that
Promised.”**

“I have the keys of hell and of death.”—REV. i. 18.

Dying AND from whom
Grace. could dying grace
come so welcome,
as from Thee, O blessed
Jesus? Not only is thy
name, “The Abolisher of
Death,” but thou didst thy-
self *die*! Thou hast sancti-
fied the grave by thine own
presence, and divested it of
all its terrors. My soul! art
thou at times afraid of this,
thy last enemy? If the rest
of thy pilgrimage-way be
peaceful and unclouded,—
rests there a dark and por-

tentous shadow over the terminating portals? Fear not! When that dismal entrance is reached, He who has "the keys of the grave and of death" suspended at His golden girdle, will impart grace to bear thee through. It is the messenger of peace. Thy Saviour calls thee! The prompting of nature, when at first thou seest the darkening waves, may be that of the affrighted disciples, when they said, "It is a spirit, and cried out for fear!" But a gentle voice will be heard high above the storm, "It is I! Be not afraid!" Death, indeed, as

the wages of sin, must, even by the believer, be regarded as an enemy. But, Oh ! blessed thought, it is thy *last* enemy,—the cause of thy last tear. In a few brief moments after that tear is shed, thy God will be wiping every vestige of it away ! “ O Death ! where is thy sting ? O grave ! where is thy victory ? Thanks be to God, which giveth us the victory through our Lord Jesus Christ ! ” Welcome vanquished foe !—Birthday of heaven !—“ To die is gain ! ”

“ REMEMBER *THIS* WORD UNTO THY
SERVANT, UPON WHICH THOU
HAST CAUSED ME TO HOPE ! ”

[11TH DAY.]

**“He is Faithful that
Promised.”**

“The Lord will give grace and glory.”

PSALM lxxxiv. 11.

After Grace, **OH! happy**
Glory. day, when this
 toilsome war-
fare will all be ended, Jordan
crossed, Canaan entered, the
legion-enemies of the wil-
derness no longer dreaded;
sorrow, sighing, death, and,
worst of all, *sin*, no more
either to be felt or feared!
Here is the terminating link
in the golden chain of the
everlasting covenant. It be-
gan with *predestination*; it
ends with *glorification*. **At**

began with sovereign grace in a bypast eternity, and no link will be awanting till the ransomed spirit be presented faultless before the throne! Grace and glory! If the earnest be sweet, what must be the reality? If the wilderness table contain such rich provision, what must be the glories of the eternal banqueting house? Oh! my soul, make sure of thine interest in the one, as the blessed prelude to the other. Having "access by faith into this *grace*" thou canst "rejoice in hope of the *glory* of God; for "whom He *justifies*, *them* He also *glorifies*!" Has

grace begun in thee ? Canst thou mark—though it should be but the drops of the incipient rill which is to terminate in such an ocean—the tiny grains which are to accumulate and issue in such “an exceeding weight of glory ?” Delay not the momentous question ! The day of offered grace is on the wing ; its hours are fast numbering ; and, “ No grace, no glory ! ”

“ REMEMBER *THIS* WORD UNTO THY
SERVANT, UPON WHICH THOU
HAST CAUSED ME TO HOPE ! ”

[12TH DAY]

**“He is Faithful that
Promised.”**

“I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever.”—JOHN xiv. 16.

Another **BLESSED Spirit**
Comforter. of all grace!
how oft have I
grieved Thee! resisted thy
dealings, quenched thy striv-
ings; and yet art Thou still
pleading with me! Oh! let
me realize more than I do
the need of thy gracious in-
fluences. Ordinances, ser-
mons, communions, provi-
dential dispensations, are
nothing without thy life-
giving power. “It is the

Spirit that quickeneth.”
“No man can call Jesus Lord, but by the Holy Ghost.” Church of the living God! is not this one cause of thy deadness? My soul! is not this the secret of thy languishing frames, repeated declensions, uneven walk, and sudden falls, that the influences of the Holy Ghost are undervalued and unsought? Pray for the outpouring of this blessed Agent for the world’s renovation, and thine own. “I will pour out my Spirit upon all flesh,” is the precursor of millennial bliss. Jesus! draw near, in thy

mercy, to this torpid heart,
as Thou didst of old to thy
mourning disciples, and
breathe upon it, and say,
“Receive ye the Holy
Ghost.” It is the mightiest
of all boons; but, like the
sun in the heavens, it is the
freest of all: “For if ye,
being evil, know how to
give good gifts unto your
children: how much more
shall your heavenly Father
give the Holy Spirit to them
that ask Him!”

“REMEMBER *THIS* WORD UNTO THY
SERVANT, UPON WHICH THOU
HAST CAUSED ME TO HOPE!”

[13TH DAY.]

**“He is Faithful that
Promised.”**

“All things work together for good to them that love God, to them who are the called according to His purpose.”—Rom. viii. 28.

Providential **My soul! be**
Overruling. **still! thou art**
in the hands of
thy Covenant God. Were
these strange vicissitudes in
thy history the result of
accident, or chance, thou
mightest well be overwhelm-
ed; but “all things,” and this
thing (be what it may) which
may be now disquieting thee,
is one of these “all things”
that are so working mysteri-
ously for thy good. Trust
thy God! He will not de-
ceive thee,—thy interests are

with Him in safe custody. When sight says, "All these things are against me," let faith rebuke the hasty conclusion, and say, "Shall not the Judge of all the earth do right?" How often does God hedge up our way with thorns, to elicit simple trust! How seldom can we *see* all things so working for our good! But it is better discipline to *believe* it. Oh! for faith amid frowning providences, to say, "I *know* that thy judgments are good;" and, relying in the dark, to exclaim, "Though He slay me, yet will I trust in Him!" Blessed Jesus! to Thee are *committed* the reins of this

universal empire. The same hand that was once nailed to the cross, is now wielding the sceptre on the throne,—“all power given unto thee in heaven and in earth.” How can I doubt the wisdom, and faithfulness, and love, of the most mysterious earthly dealing, when I know that the roll of providence is thus in the hands of Him who has given the mightiest pledge Omnipotence *could* give of His tender interest in my soul’s well-being, by giving *himself* for me?

“REMEMBER *THIS* WORD UNTO THY SERVANT, UPON WHICH THOU HAST CAUSED ME TO HOPE.”

[14TH DAY.]

**“He is Faithful that
Promised.”**

“All the paths of the Lord are mercy and truth,
unto such as keep His covenant and His testimonies.”

—PSALM XXV. 10.

**Safe
Walking.**

THE paths of
the Lord! My
soul! never fol-
low thine own paths. If
thou dost so, thou wilt be in
danger often of following
sight rather than faith,—
choosing the evil, and refus-
ing the good. But “commit
thy way unto the Lord, and
He shall bring it to pass.”
Let this be thy prayer,
“Shew me *thy* ways, O
Lord; teach me *thy* paths.”
*Oh! for Caleb’s spirit, “wholly
to follow the Lord my God,”*

—to follow Him when self must be sacrificed, and hardship must be borne, and trials await me. To “walk with God,”—to ask in simple faith, “What wouldest thou have me to do?”—to have no will of my own, save this, that God’s will is to be *my* will. Here is safety,—here is happiness. Fearlessly follow the Guiding Pillar. He will lead you by a *right* way, though it may be by a way of hardship, and crosses, and losses, and privations, to the city of habitation. Oh! the blessedness of thus lying passive in the hands of God, saying, “Undertake thou for me!”—dwelling with holy

gratitude on past mercies and interpositions — taking these as pledges of future faithfulness and love—hearing His voice behind us, amid life's manifold perplexities, exclaiming, “This is the way; walk ye in it!” “Happy,” surely, “are every people who are in such a case!” Happy, Reader! will it be for thee, if thou canst form the resolve in a strength greater than thine own: “This God is *my* God for ever and ever; He will be my *Guide* even unto death!”

“REMEMBER *THIS* WORD UNTO THY SERVANT, UPON WHICH THOU HAST CAUSED ME TO HOPE!”

[15TH DAY.

**“He is Faithful that
Promised.”**

“As many as I love I rebuke and chasten.”

REV. iii. 19.

**Love in
Chastisement.**

**SORROWING
believer!
what could-**

est thou wish more than
this? Thy furnace is severe;
but look at this assurance of
Him who lighted it. Love
is the fuel that feeds its
flames! Its every spark is
love! Kindled by a Father's
hand, and designed as a spe-
cial pledge of a Father's love.
How many of His dear child-
ren has He so rebuked and
chastened; and all, *all* for
one reason, “*I love them!*”
The myriads in glory have

passed through these furnace-fires,—*there* they were chosen,—*there* they were purified, sanctified, and made “vessels meet for the Master’s use ;” the dross and the alloy purged, that the pure metal might remain. And art thou to claim exemption from the same discipline ? Art thou to think it strange concerning these same fiery trials that may be trying thee ? Rather exult in them as thine adoption - privilege. Envy not those who are strangers to the refining flames,—who are “ *without chastisement ;*” rather, surely, the severest discipline *with a Father’s love*, than the fullest

earthly cup without that Father's smile. Oh ! for grace to say, when the furnace is hottest, and the rod sorest, "*Even so, Father !*" And what, after all, is the severest of thy chastisements in comparison with what thy sins have deserved ? Dost thou murmur under a Father's correcting love ? What would it have been to have stood the wrath of an unpropitiated Judge, and that, too, *for ever ?* Surely, in the light of eternity, the heaviest pang of earth is indeed a "light affliction !"

"REMEMBER *THIS* WORD UNTO THY SERVANT, UPON WHICH THOU HAST CAUSED ME TO HOPE"

[16TH DAY.]

**“He is Faithful that
Promised.”**

“If need be.”—1 PETER i. 6.

A Condition in **THREE** gra-
Chastisement. cious words!
Not one of
all my tears shed for nought!
Not one stroke of the rod
unnEEDED, or that might have
been spared! Thy heavenly
Father loves thee too much,
and too tenderly, to bestow
harsher correction than thy
case requires? Is it loss of
health, or loss of wealth, or
loss of beloved friends? Be
still!—there was a *need be*.
We are no judges of what
that “need be” is; often

through aching hearts we are forced to exclaim, "Thy judgments are a great deep!" But God here pledges himself, that there will not be one redundant thorn in the believer's chaplet of suffering. No burden too heavy will be laid on him; and no sacrifice too great exacted *from* him. He will "temper the wind to the shorn lamb." Whenever the "need be" has accomplished its end, then the rod is removed—the chastisement suspended—the furnace quenched. "If need be!" Oh! what a pillow on which to rest thy aching head,—that there is not a

drop in all thy bitter cup but what a God of love saw to be *absolutely* necessary! Wilt thou not trust Him, even though thou canst not trace the mystery of His dealings? Not too curiously prying into the “*Why* it is?” or, “*How* it is?” but satisfied, that “*So* it is,” and, therefore, that all *must* be well! “Although thou sayest, thou canst not see Him, yet judgment is before Him, *therefore* trust thou in Him!”

“REMEMBER *THIS* WORD UNTO THY
SERVANT, UPON WHICH THOU
HAST CAUSED ME TO HOPE!”

[17TH DAY.

**“He is Faithful that
Promised.”**

“A bruised reed shall He not break, and smoking
flax shall He not quench.”—MATT. xii. 28.

**Strength to
the Weak.**

WILL Jesus
accept such a
heart as mine?
this erring, treacherous,
traitor heart? The past!
how many forgotten vows—
broken covenants—prayer-
less days! How often have
I made new resolutions, and
as often has the reed suc-
cumbed to the first blast of
temptation, and the burning
flax been well nigh quench-
ed by guilty omissions and
guiltier commissions! Oh!

my soul! thou art low indeed,—the things that remain seem “ready to die.” But thy Saviour-God will not give thee “over unto death.” The reed is bruised; but He will not pluck it up by the roots. The flax is reduced to a smoking ember; but He will fan the decaying flame. Why wound thy loving Saviour’s heart by these repeated declensions? He will not—*cannot* give thee up. Go, mourn thy weakness and unbelief. Cry unto the Strong for strength. Weary and faint one! thou hast an Omnipotent arm to lean on. “*He fainteth not, neither is*

weary!" Listen to His own gracious assurance: "Fear not, for I am with thee. Be not dismayed, for I am thy God. I will *strengthen* thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness!" Leaving all thy false props and refuges, be this thy resolve: "In the Lord put I my trust: why say ye to my soul, Flee as a bird to your mountain?"

"REMEMBER *THIS* WORD UNTO THY SERVANT, UPON WHICH THOU HAST CAUSED ME TO HOPE!"

[18TH DAY.]

**"He is Faithful that
Promised."**

"Him that cometh unto me, I will in no wise cast out."—JOHN vi. 37.

Encouragement "CAST out!"
to the My soul!
Desponding. how oft
 might this
 have been thy history!
 Thou hast cast off thy God,
 —might He not oft have
 "cast out" thee? Yes!
 cast thee out as fuel for the
 fire of His wrath,—a sap-
 less, fruitless, cumberer.
 And yet, notwithstanding
 all thine ungrateful requital
 for His unmerited forbear-
ance, He is still declaring,

**“As I live, saith the Lord,
I have no pleasure in the
death of him that dieth.”
Thy sins may be legion-
like,—the sand of the sea
may be their befitting type,
—the thought of their turpi-
tude and aggravation may
be ready to overwhelm thee;
but be still! thy patient God
waits to be gracious! Oh!
be deeply humbled and soft-
ened because of thy guilt,
resolve to dedicate thyself
anew to His service, and so
coming, “He will *by no means*
cast thee out!” Despond not
by reason of former short-
comings,—thy sins are great,
but thy Saviour’s merits are**

greater. He is willing to forget all the past, and sink it in oblivion, if there be present love, and the promise of future obedience. “Simon, son of Jonas, *lovest thou me?*” Ah! how different is God’s verdict from man’s! After such sins as thine, man’s sentence would have been, “*I will in nowise receive!*” But “it is better to fall into the hands of God, than into the hands of man;” for He says: “*I will in nowise cast out!*”

“REMEMBER *THIS* WORD UNTO THY
SERVANT, UPON WHICH THOU
HAST CAUSED ME TO HOPE!”

[19TH DAY.]

**“He is Faithful that
Promised.”**

“Peace I leave with you ; my peace I give unto you,
not as the world giveth.”—JOHN xii. 27.

**Peace in
Believing.** “THOU wilt keep
him in perfect
peace whose
mind is stayed on Thee.”
“Perfect peace!”—what a
blessed attainment ! My
soul ! is it thine ? Sure I
am it is *not*, if thou art seek-
ing it in a perishable world,
or in the perishable creature,
or in thy perishable self.
Although thou hast all that
the world would call envi-
able and happy, unless thou
hast peace *in* God, and with
God, all else is unworthy of

the name ;—a spurious thing, which the first breath of adversity will shatter, and the hour of death utterly annihilate ! Perfect peace ! What is it ? It is the peace of forgiveness. It is the peace arising out of a sense of God reconciled through the blood of the everlasting covenant,—resting sweetly on the bosom, and the work of Jesus,—to Him committing thine eternal all. My soul ! stay thyself on God, that so this blessed peace may be thine. Thou hast tried the world. It has deceived thee. Prop after prop of earthly scaffolding has *wielded*, and tottered, and

fallen. Has thy God ever done so? Ah! this false and counterfeit world-peace may do well for the world's work, and the world's day of prosperity. But test it in the hour of sorrow; and what can it do for thee when most it is needed? On the other hand, what though thou hast no other blessing on earth to call thine own? Thou art rich indeed, if thou canst look upwards to heaven, and say with "unpresumptuous smile:" "I am at peace with God."

"REMEMBER *THIS* WORD UNTO THY
SERVANT, UPON WHICH THOU
HAST CAUSED ME TO HOPE"

[20TH DAY.]

**“He is Faithful that
Promised.”****“Blessed are the dead that die in the Lord.”**

REV. xiv. 13.

Bliss **My soul! is this**
in Dying. **blessedness thine**
 in prospect? Art
thou ready, if called this night
to lie down on thy death-
pillow, sweetly to fall asleep
in Jesus? What is the
sting of death? It is sin.
Is death, then, to thee,
robbed of its sting, by hav-
ing listened to the gracious
accents of pardoning love:
“Be of good cheer, thy sins,
which are many, are all for-
given thee?” If thou hast

made up thy peace with God, resting on the work and atoning blood of His dear Son, then is the Last Enemy divested of all his terror, and thou canst say, in sweet composure, of thy dying couch and dying hour: "I will both lay me down in peace and sleep, because Thou, Lord, makest me to dwell in safety!" Reader! ponder that solemn question, "Am I ready to die? Am I living as I should wish I had done when that last hour arrives?" And when shall it arrive? To-morrow is not thine. "Verily, there may be but a step between thee

and death." Oh! solve the question speedily,—risk no doubts and no peradventure. Every day is proclaiming anew the lesson: "The race is not to the swift, nor the battle to the strong." Seek to live, so that that hour cannot come upon thee too soon, or too unexpectedly. Live a dying life! How blessed to live,—how blessed to die,—with the consciousness, that there may be but a step between thee and glory!

**"REMEMBER *THIS* WORD UNTO THY
SERVANT, UPON WHICH THOU
HAST CAUSED ME TO HOPE!"**

[21ST DAY.]

**“He is Faithful that
Promised.”**

“In due season we shall reap, if we faint not.”

GAL. vi. 9.

A Due Reaping. BELIEVER! all the glory of thy salvation belongs to Jesus,—none to thyself; every jewel in thine eternal crown is His,—purchased by His blood, and polished by His Spirit. The confession of time will be the ascription of all eternity: “By the grace of God I am what I am!” But though “all be of grace,” thy God calls thee to personal strenuousness in the work of thy high calling;

—to “labour,” to “fight,” to “wrestle,” to “*agonize* ;” and the heavenly reaping will be in proportion to the earthly sowing: “He that soweth sparingly, shall reap also sparingly; and he that soweth bountifully, shall reap also bountifully!” What an incentive to holy living, and increased spiritual attainments! My soul! wouldst thou be a star shining high and bright in the firmament of glory?—wouldst thou receive the ten-talent recompence? Then, be not weary. Gird on thine armour for fresh conquests. Be gaining *daily* some new victory over

sin. Deny thyself. Be a willing cross-bearer for thy Lord's sake. Do good to all men as thou hast opportunity; be patient under provocation, "slow to wrath," resigned in trial. Let the world take knowledge of thee that thou art wearing Christ's livery, and bearing Christ's spirit, and sharing Christ's cross. And when the reaping time comes, He who has promised that the cup of cold water cannot go unrecompensed, will not suffer thee to lose thy reward!

"REMEMBER *THIS* WORD UNTO THY SERVANT, UPON WHICH THOU HAST CAUSED ME TO HOPE!"

[22D. DAY.]

**“He is Faithful that
Promised.”****“The days of thy mourning shall be ended.”**

ISAIAH lx. 20.

An End of CHRIST's people
Weeping. are a weeping
band, though
there be much in this lovely
world to make them joyous
and happy. Yet, when they
think of sin,—their own sin,
—and the unblushing sins
of a world in which their
God is dishonoured—need
we wonder at their tears?—
that they should be called
“Mourners,” and their
pilgrimage-home a “Valley
of Tears?” Bereavement,
and sickness, and poverty,

and death, following the track of sin, add to their mourning experience; and with many of God's best beloved, one tear is scarce dried when another is ready to flow! Mourners! rejoice! When the reaping time comes, the weeping time ends! When the white robe, and the golden harp are bestowed, every remnant of the sackcloth attire is removed. The moment the pilgrim, whose forehead is here furrowed with woe, bathes it in the crystal river of life,—that moment the pangs of a lifetime of sorrow are eternally forgotten! *Reader!* if thou art one of

these careworn ones, the days of thy mourning are numbered ! A few more throbbings of this aching heart, and then the angel who proclaims "time," shall proclaim also, sorrow, and sighing, and mourning, to "be no longer !" Seek now to mourn thy sins more than thy sorrows ; reserve thy bitterest tears for forgetfulness of thy dear Lord. The saddest and sorest of all bereavements, is when the sins which have separated thee from Him, evoke the anguish-cry, "Where is my God ?"

*"REMEMBER THIS WORD UNTO THY
SERVANT, UPON WHICH THOU
HAST CAUSED ME TO HOPE!"*

[23D DAY.]

**“He is Faithful that
Promised.”**

“Behold, I come quickly.”—REV. iii. 11.

A Speedy “EVEN so! come
Coming. Lord Jesus!”
“Why tarry the
wheels of thy chariot?” Six
thousand years this world
has rolled on, getting hoary
with age, and wrinkled with
sins and sorrows. A waiting
Church sees the long-drawn
shadows of twilight announc-
ing, “The Lord is at hand.”
Prepare, my soul, to meet
Him. Oh! happy days, when
thine adorable Redeemer, so
long dishonoured and de-
spised, shall be publicly en-

throned, in presence of an assembled universe, crowned Lord of All, glorified in His saints, satisfied in the fruits of His soul's travail, destroying His enemies with the brightness of His coming—the lightning-glance of His wrath,—causing the hearts of His exulting people to “rejoice with joy unspeakable and full of glory.” Prepare, my soul, to meet Him! Let it be a joyous thought to thee,—thy “blessed hope,”—the meeting of thine Elder Brother. Stand oftentimes on the watch-tower to catch the first streak of that *coming* brightness,—the first

murmur of these chariot wheels. The world is now in preparation! It is rocking on its worn-out axle. There are voices on every side proclaiming, "He cometh! He cometh! to judge the earth." Reader! art thou among the number of those who "love His appearing?" Remember the attitude of His expectant saints! "Blessed are those servants whom the Lord, when He cometh, will find WATCHING!"

**"REMEMBER *THIS* WORD UNTO THY
SERVANT, UPON WHICH THOU
HAST CAUSED ME TO HOPE!"**

[24TH DAY.]

**“He is Faithful that
Promised.”**

“At evening-time it shall be light.”—ZECH. xiv. 7.

Eventide How inspiring the
Light. thought of coming
 glory! How would

we rise above our sins, and sorrows, and sufferings, if we could live under the power of “a world to come!” Were faith to take at all times its giant leap beyond a soul-trammelling earth, and remember its brighter destiny. If it could stand on its Pisgah Mount, and look above and beyond the mists and vapours of this land of shadows, and *rest on the “better country.”*

But, alas! in spite of ourselves, the wings oft-times refuse to soar—the spirit droops—guilty fears depress—sin dims and darkens—God’s providences seem to frown—God’s ways are misinterpreted—the Christian belies his name and his destiny. But, “At eventide it shall be light.”—The material sun, which wades through clouds and a troubled sky, sets often in a couch of lustrous gold! So, when the sun of life is setting, many a ray of light will shoot athwart memory’s darkened sky, and many mysterious dealings of the wilderness will then elicit an

“All is well!” How frequently is the presence and upholding grace of Jesus especially felt and acknowledged at that hour; and griefs and misgivings hushed with His own gentle accents, **“Fear not! it is I; be not afraid.”** A triumphant death-bed! It is no unmeaning word; the eye is lighted with holy lustre, the tongue with holy rapture, as if the harps of heaven were stealing on it. **My soul! may such a life’s evening-tide be thine!**

**“REMEMBER *THIS* WORD UNTO THY
SERVANT, UPON WHICH THOU
HAST CAUSED ME TO HOPE!”**

[25TH DAY.]

**“He is Faithful that
Promised.”**

“What I do thou knowest not now ; but thou shalt
know hereafter.”—JOHN xiii. 7.

Heavenly Illumination. As the natural sun sometimes sinks in clouds, so, occasionally, the Christian who has a bright rising, and a brighter meridian, sets in gloom. It is not *always* “light” at his evening-time ; but this we know, that when the day of immortality breaks, the last vestige of earth’s shadows will for ever flee away. To the closing hour of time, providence may be to him a baffling enigma ;

but ere the first hour has struck on heaven's chronometer, all will be clear. My soul! "in God's light thou shalt see light;" the Book of His decrees is a sealed book now,—“A great deep” is all the explanation thou canst often give of His judgments; the *why* and the *wherefore* He seems to keep from us, to test our faith, to discipline us in trustful submission, and lead us to say, “Thy will be done!” But rejoice in that hereafter-light which awaits thee! Now we see through a glass darkly; but *then*, face to face. In the great mirror

of eternity all the events of this chequered scene will be reflected; the darkest of them will then be seen to be bright with mercy,—the severest dispensations, “only the severer aspects of His love!” Pry not, then, too curiously; pronounce not too censoriously on God’s dealings with thee. Wait with patience till the grand day of disclosures; one confession shall then burst from every tongue, “Righteous art thou, O Lord!”

“REMEMBER *THIS* WORD UNTO THY
SERVANT, UPON WHICH THOU
HAST CAUSED ME TO HOPE!”

[26TH DAY.]

**“He is Faithful that
Promised.”**

“I will come again, and receive you unto myself, that where I am, there ye may be also.”—JOHN xiv. 3.

A Glorious Reunion. IF the meeting of a long absent friend or brother

on earth, be a joyous event, what, my soul, must be the joy of thy union with this Brother of brothers, this Friend of friends! “I will come again!” Oh! what an errand of love, what a promised honour and dignity is this!—His saints to share, not His heaven only, but His immediate presence. “Where *I am, there ye shall*

be also !” “ Father, I *will* (it was His dying wish,—a wondrous codicil in that testamentary prayer) that those whom Thou hast given me be with me where *I am*.” Happy reunion ! Blessed Saviour, if thy presence be so sweet on a sin-stricken earth, and when known only by the invisible eye of faith, what must be that presence in a sinless heaven, unfolded in all its unutterable loveliness and glory ! Happy reunion ! it will be a meeting of the whole ransomed family—the Head with all its members—the Vine with all its branches—the Shepherd

with all His flock—the Elder Brother with all His kinsmen. Oh! the joy, too, of mutual recognition among the death-divided—ties snapt asunder on earth, now indissolubly renewed — severed friendships reunited—the triumph of love complete—love binding brother with brother, and friend with friend, and *all* to the Elder brother! My soul! what thinkest thou of this heaven? Remember who it is that Jesus says shall sit with Him upon His throne,—“Him that overcometh!”

“REMEMBER *THIS* WORD UNTO THY
SERVANT, UPON WHICH THOU
HAST CAUSED ME TO HOPE!”

[27TH DAY.]

**“He is Faithful that
Promised.”**

“And I will betrothe thee unto me for ever.”

HOSEA ii. 19.

Everlasting How wondrous
Espousals. and varied are
the figures
which Jesus employs to express the tenderness of His covenant love! My soul! thy Saviour-God hath “married thee!” Wouldst thou know the hour of thy betrothment? Go back into the depths of a by-past eternity, before the world was; then and there, thine espousals were contracted: “I have loved thee with an

everlasting love." Soon shall
 the bridal-hour arrive, when
 thine absent Lord shall come
 to welcome His betrothed
 bride into His royal palace.
 "The Bridegroom tarrieth;"
 but see that thou dost not
 slumber and sleep! Surely
 there is much all around de-
 manding the girded loins,
 and the burning lamps. At
 "midnight!" (the hour when
 He is least expected) the cry
may be—*shall* be heard,—
 "Behold, the Bridegroom
 cometh!" My soul! has this
 mystic union been formed
 between thee and thy Lord?
 Canst thou say, in humble
 assurance of thine affiance in

Him, "My beloved is mine, and I am His!" If so, great—unspeakably great—are the glories which await thee! Thy dowry, as the bride of Christ, is all that Omnipotence can bestow, and all that a feeble creature can receive. In the prospect of those glorious nuptials, thou needest dread no pang of widowhood. What God hath joined together, no created power can take asunder; He betrothes thee, and it is—"for ever!"

REMEMBER *THIS* WORD UNTO THY
SERVANT, UPON WHICH THOU
HAST CAUSED ME TO HOPE!"

[28TH DAY.

**"He is Faithful that
Promised."****"This corruptible must put on incorruption."**

1 COR. xv. 53.

A Joyful Resurrection. MARVEL of marvels! The sleeping ashes starting at the tones of the archangel's trumpet!—the dishonoured dust rising a glorified body, like its risen Lord's! At death, the soul's bliss is perfect in kind; but it is not complete in degree, until reunited to the tabernacle it has left behind to mingle with the sods of the valley. But tread lightly on that grave, it contains *precious*, because ransomed

dust! My body, as well as my spirit, was included in the redemption - price of Calvary; and "them also which sleep in Jesus will God bring with Him." Oh! blessed Jubilee-day of creation, when Christ's "dead men shall arise;"—when the summons shall sound forth, "Awake, and sing, ye that dwell in the dust!" All the joys of that resurrection morn we cannot tell; but its chief glory we *do* know,—
"When He shall appear, we shall be like Him; for we shall see Him as He is." Like Him!—My soul, art thou waiting for this manifestation of the sons of God?

Like Him ! — Hast thou caught up any faint resemblance to that all-glorious image ? Having this hope in thee, art thou purifying thyself, even as He is pure ? Be much with Jesus now, that thou mayest exult in meeting Him hereafter. Thus, taking Him as thy Guide and Portion in life, thou mayest lay thee down in thy dark and noisome cell, and look forward with triumphant hope to the dawn of a resurrection morn, saying, “ What time I awake, I am still with thee ! ”

“ REMEMBER *THIS* WORD UNTO THY SERVANT, UPON WHICH THOU HAST CAUSED ME TO HOPE ! ”

[29TH DAY.]

**"He is Faithful that
Promised."**

"There shall be no night there."—Rev. xxi. 25.

A Nightless **My soul!** is it
Heaven. night with
 thee here?

Art thou wearied with those
midnight tossings on life's
tumultuous sea? Be still! the
day is breaking! soon shall
thy Lord appear. "His
going forth is prepared as
the morning." That glori-
ous appearing shall disperse
every cloud, and usher in an
eternal noontide which knows
no twilight. "Thy sun shall
no more go down, neither
shall thy moon withdraw

itself; for the Lord shall be thine everlasting light." Everlasting light! Wondrous secret of a nightless world!—the glories of a present God!—the everlasting light of the Three in One, quenching the radiance of all created orbs—superseeding all material luminaries. "My soul waiteth for the Lord more than they that watch for the morning!" The haven is nearing—star after star is quenched in more glorious effulgence—every bound over these dark waves is bringing thee nearer the eternal shore. Wilt thou not, then, humbly and pa-

tiently endure “weeping for the night,” in the prospect of the “joy that cometh in the morning?” Strange realities! a world without night—a firmament without a sun; and, greater wonder still, *thyselves* in this world,—a joyful denizen of this nightless, sinless, sorrowless, tearless heaven!—basking underneath the Fountain of uncreated light! No exhaustion of glorified body and spirit to require repose; no lassitude or weariness to suspend the ever-deepening song:—“*They rest not!*”

“REMEMBER *THIS* WORD UNTO THY
SERVANT, UPON WHICH THOU
HAST CAUSED ME TO HOPE!”

[30TH DAY.

**“He is Faithful that
Promised.”**

“When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.”—
1 PETER v. 4.

**A Crown
of Life.**

WHAT! is the beggar to be “raised from the dunghill, set among princes, and made to inherit a throne of glory?” Is dust and ashes, a puny rebel, a guilty traitor, to be pitied, pardoned, loved, exalted from the depths of despair, raised to the heights of heaven—gifted with kingly honour—royally fed—royally clothed—royally attended—and, at *last*, royally crowned? **O my soul!** look forward with

joyous emotion to that day of wonders, when He whose head shall be crowned with many crowns, shall be the dispenser of royal diadems to His people; and when they shall begin the joyful ascription of all eternity: "Unto Him that loved us, and washed us from our sins in His own blood, and has made us **KINGS**——; to Him be glory and dominion for ever and ever. Amen!" Wilt thou not be among the number? Shall the princes and monarchs of the earth wade through seas of blood for a corruptible crown, and wilt thou permit thyself to lose the incorruptible, or

barter it for some perishable nothings of earth? Oh! that thou wouldst awake to thy high destiny, and live up to thy transcendent privileges as the citizen of a kingly commonwealth, a member of the blood-royal of heaven. What wouldst thou not sacrifice,—what effort wouldst thou grudge, if thou wert included at last in the gracious benediction: “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world?”

“REMEMBER *THIS* WORD UNTO THY
SERVANT, UPON WHICH THOU
HAST CAUSED ME TO HOPE!”

[31ST DAY.

**“He is Faithful that
Promised.”**

“God himself shall be with them, and be their God: And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”—REV. xxi. 3, 4.

The Vision GLORIOUS CON-
and Fruition summation! All
of God. the other glo-
 ries of heaven
 are but emanations from this
 glory that excelleth. Here
 is the focus and centre to
 which every ray of light
 converges. God is “all in
 all.” Heaven *without God!*—
 it would send a thrill of dis-
 may through the burning
 ranks of angels and arch-
 angels; it would dim every

eye, and hush every harp,
 and change the whitest robe
 into sackcloth. And shall I,
 then, indeed, "*see God?*"
 What! shall I gaze on these
 inscrutable glories, and live?
 Yes, "God himself shall be
 with them, and be their God;"
 they shall "*see His face!*"
 And not only the vision, but
 the *fruition*. Oh! how does
 sin in my holiest moments
 damp the enjoyment of Him!
 It is the "pure in heart"
 alone who can "see," far
 more, who can enjoy "God."
 Even if He did reveal him-
 self *now*, these eyes could
 never endure His intolerable
 brightness. But *then*, with
a heart purified from cor-

ruption—a world where the taint of sin and the power of temptation never enter—the soul again a bright mirror, reflecting the lost image of the Godhead—all the affections devoted to their original high destiny—the love of God the motive principle, the ruling passion—the glory of God the undivided object and aim—the will no opposing or antagonist bias,—man will, for the first time, know all the blessedness of his chief end,—“to glorify God, and to enjoy Him for ever!”

“REMEMBER *THIS* WORD UNTO THY
SERVANT, UPON WHICH THOU
HAST CAUSED ME TO HOPE!”

III

The Promises of God

In Him

Are Yea and in Him

Amen.









